

NEW ENGLAND SPECTATOR.

A Family Newspaper, devoted to the Study of the Bible and Family Religion, to the Cause of Active Piety, to the Abolition of War, Slavery, Licentiousness &c., and to Religious and General Intelligence.

VOL. I.

BOSTON, WEDNESDAY, NOVEMBER 14, 1835.

NO. 54.

SPECTATOR.

Boston, Saturday, November 14, 1835.

DAILY BIBLE LESSON.

LESSON LIV. The Fall and Recovery of Peter.
John xviii. 15 to 18, 25 to 27, and the parallel passages.

MONDAY. Read Mat. xxvi. 51 to 53, Mk. xiv. 47, Lk. xxi. 50, John xviii. 10, 11; and Mat. xxvi. 56, Mk. xiv. 49, 50.

TUESDAY. Read Mat. xxvi. 58. *But Peter followed him afar off into the high priest's palace, and went in, and sat with the servants, to see the end.*

Why did Peter follow? Where? What is meant by 'the end'?

By this he evinced two things: 1st. Real attachment to his Master—a desire to be near him, and to witness his trial; 2d. Fear respecting his personal safety. He therefore kept so far off as to be out of danger, and yet so near as that he might witness the transactions respecting his Master. Perhaps he expected to be lost and unobserved in the crowd. Many, in this imitate Peter. They are afraid to follow the Savior closely. They fear danger, ridicule, or persecution. They follow him, but at a great distance; so far that it is difficult to discern that they are in the train, and are his friends at all. Religion requires us to be near to Christ. We may measure our piety by our desire to be with him—to be like him, and by our willingness to follow him always, through trials, contempt, persecution, and death. —Barnes.

Read Mk. xiv. 54 first part, and Lk. xxi. 54, and John xviii. 15, 16. Who went with Peter? Why did he get in to the hall of judgment? How did Peter get in?

Read Mk. xiv. 54 last part, and Lk. xxi. 55, and John xviii. 18. What time of the night was it? Describe their manner of making a fire. Did they have any fire place? Describe the court room. See Barnes on Mat. xxvi. 69.

Pray that Christians may desire to be with Christ.

TUESDAY. Repeat v. 17. *Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.* Read Mat. xxi. 69, 70, and Mk. xiv. 66, 67, 68 first part, and Lk. xxi. 56, 57.

What is meant by 'damsel'? What was her business? What did she say? What was Peter's reply?

Was this a falsehood? What apology had Peter? Speak of the wickedness of telling falsehoods, and the need we are constantly in, of a sense of God's presence to keep us from temptation and sin.

Read Mk. xiv. 68 last part. What was the porch? Why did Peter go out?

We should constantly keep in mind that Christ was now undergoing a trial as an exciter of seditions, and that there was, consequently, a continued noise about the hall.

Pray for grace that we may not fall, when led into temptation.

WEDNESDAY. Read Mat. xxi. 71, 72, and Mk. xiv. 69, 70 first part, and Lk. xxi. 58, and John xviii. 25. How did Peter now deny?

Repeat Mat. xxi. 73 last part. Surely thou art one of them; for thy speech betrayeth thee. Read Mk. xiv. 70, and Lk. xxi. 59, John xviii. 26, repeat, Did not I see thee in the garden with him?

What proved Peter to be a follower of Christ? What was his language? Where was he seen with him?

Was this evidence decisive against him? Did Peter know he was discovered? How did he feel? Is it right ever to tell a lie?

Pray for those who are tempted, by a regard to their lives or reputation, to deny their faith, either by falsehood or by equivocation.

THURSDAY. Repeat Mat. xxi. 74. *Then began he to curse and to swear, saying, I know not the man.* And immediately the cock crew. Read Mk. xiv. 71, 72 first part, and Lk. xxi. 60, and John xviii. 27.

What did Peter do? What then took place?

Why did Peter curse and swear? Does one sin lead to another? What was his first sin? his second? What was now the time?

Pray that the example of Peter may teach us to guard against the first temptation to sin.

FRIDAY. Repeat Luke xxi. 61. *And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.* Read Mat. xxi. 75 first part, and Mk. xiv. 72 first part.

What did Christ do? What sort of a look? Did Christ know what Peter had been saying? What did he then remember?

By a tender and compassionate look—a glance of his eye, the injured Savior brought to remembrance all Peter's promises, his own predictions, and the great guilt of the disciple. —Barnes.

Read Mat. xxi. 31 to 35, and Mk. xiv. 27 to 31. Pray that a view of our injured Savior may ever lead us to reflect on our broken vows, and that his kindness when thus afflicted may make us penitent.

SATURDAY. Repeat Lk. xxi. 62. *And Peter went out, and wept bitterly.* Mk. xiv. 72 last part. *And when he thought thereon, he wept.* Mat. xxi. 75 last part.

Where did Peter go? Why? What did he first do? What did he then do? What does 'bitterly' mean? Why did he weep?

What did Judas do, when he saw his guilt? What did David do? Further questions on repentance, and the distinction between sorrow for sin, and a fear of the consequences.

The look of Christ—overwhelmed him with the remembrance of his awful sin, and pierced his heart through with many sorrows. The consciousness of deep and awful guilt rushed over Peter's soul; he flew from the palace, he went alone in the darkness of the night, and wept bitterly. —Barnes.

Pray that we may be induced, by a consciousness of our guilt, to retire, think of our ways, and weep the tears of penitence, as Peter did, and then imitate his subsequent example.

QUESTION. What passages of Scripture speak of the feelings of true penitents?

Future Course of the Spectator.

We give place to Barnes, chiefly for the sake of explaining. A week or two since, we stated that pecuniary embarrassment was the ground of our relinquishing or giving up the Spectator to other hands. We had labored hard for a year without any compensation, and with the burden of a printing office on our shoulders. This was more than we could sustain. On making the proposition to surrender the concern into the hands of an association, some were in favor of having another editor and publisher jointly assume the responsibility, and carry forward the paper. It was not contemplated to change the general character of the paper, only to make it more worthy of the patronage of its present friends, and of those who would be its friends, if some modifications were made. This new arrangement has not been effected, nor do we

know when it will be, if at all. The editor has done what he could to hasten it, but hitherto without success. One thing we are determined to do, and that is, to use our influence to have such a paper as we wish the Spectator to be, continued in New England. We have not, at present, the means to make the paper as valuable as some out of New England, nor shall we, or will our successors, until our friends shall render us some other aid than talk and good wishes, and then send out of New England for a paper because it is better.

We have never had a permanent traveling agent, nor do we wish to have, if individuals will do their duty. The expense of agents is more than the profit from the paper; and we wish none to encourage agents, who are willing to get subscribers themselves. We have been told that agents have pretended they were laboring gratuitously for us, while they have kept back one fourth of the pay for commissions.

We have very few subscribers in Maine; and if our friends there establish another paper, they will have a languishing concern, and hinder the progress of an able paper in Boston.

In conclusion, we will say, there will be just such papers in Boston, as the public demand; and if they say that the Spectator is wanted, essentially as it is now, they will have it.

MR. EDITOR.—Having taken a few numbers of your valuable paper, I wish to say that what I have seen of it, has my most hearty approval, as being in the spirit of the gospel, and as striking at the root of all error, "whether men will hear or forbear." This is what I like, and I believe it is what God likes. He prefers rather to see the whole truth respected and defended to the last, than by a few, that it should be halved and managed to suit a wicked world.

God wants no such worshippers. However powerful the enemy may be, whether he comes in all the splendor of learning or of riches, with a mighty throng under his influence, or in the garb of religion, you will, I trust, never be moved to give up one iota of the gospel. If you love God, he will lead you into all truth,—depend upon it.

You say you are about making new arrangements in your paper. If it is to be placed or to be conducted in a way to compromise with the powers that be, in order to secure patronage, I can take it no longer. We have too many such papers, called Christianian, already. And I will not, cannot, consistently with my feelings of Christian duty, and as a follower of the meek and lowly Jesus, give the least support to papers which I believe are diametrically opposed to the gospel.

It may be said, "After the way which they call heresy, so worship I the God of my fathers," when I acknowledge that my convictions are, that the spirit that prompted the words, "Away with him," "Crucify him," and which has prevailed in the persecutions of those who strictly love and would obey the truth, does now manifest itself in the subject of slavery too plainly for the true follower of Christ to allow a doubt.

I want to write you a long letter, but it may be out of my sphere—being a fanatic merchant—to dilate your best course in the management of your concerns. But sure I am, that there are many who do hunger and thirst to have a paper that will come out wholly on the Lord's side. And if such an one is not established soon in our state, you may expect, if you continue as you have begun, to be well patronized from Maine.

BANGOR.

EDITORIAL CORRESPONDENCE.
BROTHER PORTER.—I arrived here Thursday morning, after having spent two days at Concord, and attended a protracted meeting at Rev. Mr. Bouton's meeting-house. I was much interested, and trust that it will prove a savor of life unto many. The house was well filled, and the exercises well conducted. I found several ministers in attendance there, who deeply sympathize with our little church [the free church in Boston].

One lecture from Thompson, May, or Phelps, would convert this whole village. Do persuade somebody to come. They may do it in perfect safety. One might as well attempt to put out the sun, as to get up a mob here.

The road led over a hill so steep as to require the stage to be relieved of part of its burden. I gladly embraced the opportunity of jumping out and walking a few rods. A poor black was working at the top of the hill. While waiting for the stage, which I had outstripped, I asked him a few questions. He was a slave—ignorant of almost every thing—had never seen the inside of a church—knew nothing of a future state, or of his obligations to his Creator. Yours truly, *Gleaner, N. H., Nov. 7, 1835.*

For the New England Spectator.

PROCEEDINGS OF THE SABBATH CONVENTION.

This convention assembled at Providence, R. I. on the first Tuesday in November, in pursuance of the following call, which had previously been published, with the signatures of about sixty persons of different religious sects in different states.

Believing that the exigencies of the Christian church, at the present crisis particularly in our own country, require a more thorough investigation of truth, and consistent discharge of duty, in respect to the Sabbath, the subscribers respectfully and affectionately invite a convention of ministers of the gospel and private Christians, to deliberate on discussion of such a prayer and deliberative discussion of the whole subject, and to consider the same in all its bearings, at Providence, R. I., meeting on the first Tuesday of November, 1835.

The convention assembled in Union Hall, on the day appointed, at 2 o'clock, P. M. and was organized by electing Wm. B. Maxon, of Providence, N. Y. chairman pro tem, and Wm. Goodell, of New York, secretary pro tem. Prayer was offered by our chairman, Daniel Cook, and singing of Ois Thompson, Daniel Cook, and others. Thomas Williams, was appointed to nominate permanent officers for the convention. After a short recess, the following nominations were made, and subsequently confirmed by the convention.

JOSEPH CODY, Providence, President.
JOEL GREENE, Scott, N. Y. Vice-president.
WILLIAM COOPER, Providence, and Charles Simmons, Haverhill, Mass. Secretaries.

Committee of Overtures. William Goodell, Wm. B. Maxon, and Thomas Williams.

The following persons entered their names as members of the convention.

MAINE.—*Providence.* Josiah Cady, Henry Cushing, Willis Ames, William Goodell, Simon Carpenter, *Haverhill.* William Sumner, Daniel Simmons, *Ellisburgh.* William Porter, *Andover.* Amos Sumner, *Danvers.* Daniel Boscawen, *Amos Sumner, Hunkin.* Matthew Sumner, *St. Albans.* Luke Crawford, *Phenix W.* Barber, *Keene.* Wm. Brown, *Isaac C. Burdick.* *Warwick.* Thomas W. Greene, *Schuyler.* Skinner, *Horatio S. Berry.* *Charles Saunders.* *Barrington.* Thomas Williams. *Coventry.* Ira Sumner. *Richmond.* Oliver Cresser.

MASSACHUSETTS. *Rehoboth.* Ois Thompson. *Hortonville.* Charles Simmons. *North Hingham.*

Moses Thacher.
NEW YORK. *Scott.* Joel Greene. *Brookfield.* Daniel Cook.
NEW JERSEY. *Piscataway.* William B. Maxon. *Plainfield.* John D. Tisworth, *Isaac Tisworth.* *Shiloh.* Edmund D. Randolph.

The following gentlemen were invited to seats as honorary members and invited to take a part in the discussion; viz.—*Harmon Kingsbury,* of Cleveland, Ohio, and *John Blain* and *Henry R. Greene* of Providence.

QUESTIONS FOR DISCUSSION.—The committee of overtures, reported in succession, and at different periods of the discussion, the following questions for consideration, viz:

1. Is a weekly Sabbath of Divine appointment?

2. When and where was the Sabbath first instituted?

3. Was any one day of the week, ever divinely appointed as a Sabbath?—If so what was the day?

4. Is the observance of the Sabbath of perpetual and universal obligation?

5. Is the 4th commandment a part of the moral law, or does it belong to the peculiar institutions of the Hebrews?

6. Has the 4th commandment been repealed by divine authority?

7. Is there any warrant from scripture, for the observance of the first day of the week instead of the seventh as the Sabbath of the Lord?

8. What day did the apostles observe as a Sabbath?

9. How was the observance of the first day, as a Sabbath, instead of the seventh day, introduced?

10. What peculiar benefits can arise from the observance of the very day, appointed by God, instead of some other day?

11. At what time does the Sabbath commence?

12. What do truth and duty require of Christians, at the present day, in respect to a promotion of the observance of the Sabbath?

It was voted that any member desiring the discussion of any other question, be requested to hand it in writing, to the secretary of the convention.

RULES OF CONVENTION.—On motion, a committee consisting of Moses Thacher and William B. Maxon, was appointed to prepare rules for the regulation of the convention.

The following were accordingly reported and adopted, viz:

1. Any member who wishes to speak on any question properly before the convention, shall rise and address the president.

2. Any member who addresses the convention shall confine himself to the question before the body, and shall not speak more than twice on the same question, without the liberty of the convention.

3. No member shall indulge himself in unchristian remarks, or use severe and sarcastic language, on any question which shall come before the convention.

4. The president shall decide as to questions of order, but if any member is dissatisfied with such decision, he may appeal to the convention.

5. Each meeting of the convention, while in session, shall be opened and closed with prayer.

On motion of O. Thompson, it was likewise voted,

6. That no speaker shall occupy a longer time than twenty minutes, without leave of the convention.

On motion of Joel Greene, a committee consisting of Charles Simmons and Willis Ames, was appointed to procure a larger room for the accommodation of the convention and attendant audience, for tomorrow, and to insert a notice of the same in the Providence Journal of tomorrow morning. After a prayer by Thomas Williams, the convention then adjourned until 6 o'clock.

EVENING SESSION.—Opened with prayer by Daniel Cook. Committee reported that the vestry of the Pine street Baptist church had been engaged for tomorrow, due notice given, acceptance.

The convention proceeded to the discussion of the first question, and was addressed successively by Thomas Williams, William B. Maxon, Joel Greene and Ois Thompson.

The speakers having laid the affirmative of the question, it was proposed by William B. Maxon that the sense of the convention be taken on the subject. After several suggestions for and against this proposal by several members of the convention, it was deemed inexpedient to pass any votes in the convention on the questions, respecting the Sabbath, which should be discussed during the session. The object was to interchange thoughts and give and receive information, rather than to count numbers, especially in cases where there might be a difference of opinion. And in this way there would be less temptation to argue for the mastery, instead of investigating for the discovery of truth.

The second question was then taken up for discussion, and the convention addressed by Thomas Williams, William B. Maxon, Ois Thompson and Joel Greene.

The third question was also discussed by Brothers Williams, Greene, Thompson and Thacher, and after a prayer, by Brother Greene the convention adjourned.

WEDNESDAY MORNING.—Convention met at 1-2 past 8 in the vestry of the Pine street Baptist church, the president in the chair. Opened with prayer by Ois Thompson.

On motion of Moses Thacher, voted, that the title of "Rev." be omitted in the records of this convention.

On invitation of the convention, Harmon Kingsbury of Cleveland Ohio, communicated some interesting facts, and made several important suggestions in respect to the growing and alarming desecration of the Sabbath in our country. Ministers, he said, were called upon to lift up a warning voice on the subject. He did not feel prepared to join in the discussions of the convention, as a member. If we waited for discussion to see the good feeling in this convention. Some presbyters and synods at the west were beginning to awake to the subject; but apathy generally prevailed. He contrasted the state of public sentiment in the United States with that prevailing in Nova Scotia and New Brunswick, where the desecration of the Sabbath by a governor not in favor from the mass of the people, and where the shops were not opened as in New York, on the Sabbath day. On the canal at the west, the poor laboring people were compelled by public sentiment to earn their bread by Sabbath labor! And there was scarcely a western merchant, however pious, who did not receive his goods through the instrumentality of Sabbath desecration. The third question before the convention was further discussed by William B. Maxon and Joel Greene.

On motion of Ois Thompson, the further discussion of the questions prepared by the committee was suspended, to hear a written dissertation on the subject of the Sabbath, and embracing a number of the points included in the questions, by Moses Thacher, who was provisionally called to leave the convention in the afternoon. The dissertation was accordingly read, it embodied a

defense of the views of those who regard the first day of the week as the Sabbath divinely appointed under the Christian dispensation.

A further discussion of the third question prepared by the committee was resumed, and suggestions were alternately made by Thomas Williams, Ois Thompson, Henry Cushing, Moses Thacher, William Goodell, William Stillman, Joel Greene and the president of the convention. Adjourned.

AFTERNOON.—Session opened with prayer by Charles Simmons, further discussion on the third question, by Ois Thompson, Moses Thacher, Joel Greene, Matthew Stillman, William Stillman, William Goodell and William B. Maxon.

The fourth, fifth and sixth questions were likewise taken up, in succession, and discussed by a number of the members.

Voted. That the committee of overtures be instructed to prepare resolutions for the adoption of this convention. After prayer by the president, the convention adjourned.

EVENING SESSION.—6 o'clock, opened with prayer by Matthew Stillman.

The seventh and eighth questions were taken up and discussed during the evening and until a late hour, before an attentive and respectable audience. The claims of the first day of the week were supported by Ois Thompson at considerable length. He was answered on behalf of the claims of the seventh day, by Joel Greene, William B. Maxon and Matthew Stillman. Remarks on the same side were made by Thomas Williams in reply to the views in the dissertation of Moses Thacher. They were followed by John Blain of Providence, honorary member of the convention, in an appeal in behalf of the observance of the first day. A stranger incidentally present, by leave of the convention, invited attention to several scriptures, as containing proofs in favor of the seventh day. Prayer by William B. Maxon. Adjourned.

THURSDAY MORNING.—Convention met at 1-2 past 8. Prayer by Ois Thompson. In the absence of the president, the chair was occupied by the vice-president.

The consideration of the seventh and eighth questions was resumed by William B. Maxon and Thomas Williams in favor of the seventh day, and by Ois Thompson and John Blain in favor of the first day of the week. Suggestions in respect to the real points at issue in the discussion were made by William Goodell, without committing on either side of the question in debate.

In view of the importance and extent of the topics involved in a full investigation of the great subject of the Sabbath, and in anticipation of a more full convention at a future day, it was voted, to discontinue the discussion of the remaining questions before the present convention.

The following Resolutions, reported by the committee of overtures and read the last evening, before the convention, were now taken up again, and after a deliberative attention to a second and third reading, were, without debate, unanimously adopted, viz:

1. Resolved, That a weekly Sabbath, as a day peculiarly holy and blessed, in distinction from the other days of the week, is of divine appointment, and of universal and perpetual obligation.

2. Resolved, That the true knowledge and holy observance of the Sabbath are of essential and fundamental importance in respect to the kingdom and glory of God on earth, the progress and prevalence of the gospel, and all the temporal and spiritual interests of mankind.

3. Resolved, That no reliance can safely be placed upon the influence of civil government and human law, or upon Christian custom and usage for a proper remembrance and sanctification of the Sabbath.

4. Resolved, That there is in the present moral state of the world, and in the events and aspects of Divine Providence, a solemn and earnest call upon the friends of God and man, for a free, candid and prayerful investigation and discussion of the whole subject in respect to the Sabbath.

5. Resolved, That nothing, in this day of peculiar trial and conflict, can stand, in respect to the Sabbath, but what accords with the law of God, and the gospel of the Lord Jesus Christ, and which, therefore, binds the consciences of men under the light and motives of divine truth.

6. Resolved, That a scriptural remembrance and sanctification of the Sabbath are not the right and duty of any particular denomination or division of Christian professors, and therefore all Christian professors ought to unite in the investigation of the scriptures, on this solemn and momentous subject.

7. Resolved, That there is no reason to hope for a more scriptural remembrance and sanctification of the Sabbath, by individuals and families, Christian churches, or civil communities in practice without a more extensive and conscientious acquaintance with the instructions of the Scriptures respecting the Sabbath.

8. Resolved, That the experience of this convention impresses us with the conviction that Christians of various sects may meet together for the discussion of the points on which they differ, in such a spirit as to increase, instead of diminishing their Christian affection and charity for each other, and such a manner as to attain in the highest degree, the benefits of free investigation, without the evils often incident to polemical controversy.—*Thereof.*

9. Resolved, That we consider such discussions eminently calculated to remove from the Christian church the unlovely spirit of party intolerance on the one hand, and the apathy of a quiescent catholicism on the other—increasing at once the light and love of the blessed gospel in the hearts of Christians, and preparing the way for that millennial period when the watchman shall see eye to eye, and lift up the voice together.—*Thereof.*

10. Resolved, That in the judgment of this convention, it is desirable that another convention on the subject be held.

On motion—Resolved, That a standing committee of five be appointed to make arrangements for another convention respecting the Sabbath, to give public notice of the time and place of the same, and make such arrangements and preparations for the business of the convention as they may deem requisite.

That Wm. Goodell, Thomas Williams, Ois Thompson, Wm. B. Maxon, and Charles Simmons be that committee.

Voted that S. Carpenter and W. Ames be a committee to present the thanks of this convention to the trustees of the Pine street Baptist church, for the use of their Vestry for the sittings of this convention.

Voted, that the proceedings of this convention, as prepared by the Secretary, be forwarded to the Editors of the N. Y. Evangelist, N. E. Spectator (Boston) and Protestant Sentinel (Schenectady) for publication.

The convention was then closed with prayer by Thomas Williams.

REMARKS.—In addition to the foregoing minutes, a few statements may be useful in conveying a correct impression in respect to the importance and interest of the convention.—Although no expression of sentiments by votes was taken, and although the members who spoke were remarkably unanimous in their answers to the first six questions before the convention, yet such was the variety and scope of their illustrations and remarks, that no lack of interest was felt, but on the contrary, an impression was made which gave peculiar emphasis and solemnity to the resolutions afterwards adopted.

Except the discussions on the 7th and 8th questions, there was but one point which elicited any

display of sentiment suitable to be considered a debate.—This arose during the consideration of the third question. It was maintained by O. Thompson that although the seventh day of the week from the Creation was originally appointed as a Sabbath, yet Adam, awaking first to conscious existence on that day, must naturally reckon it the first day of the week. The observance of the Sabbath, he supposed was forgotten by the Hebrews in the land of Egypt, and its observance again enjoined on them in the wilderness, at the waters of Marah. But on account of the worship of the sun by the Heathen on the original seventh day (by Adam and his descendants accounted the first) it was thought proper by God to separate them from the heathen, by giving them the day previous, commonly called the seventh, though not the seventh in order from the Creation. The change therefore, under the Christian dispensation to the first day of the week, commonly so called, he considered a change to and not from the original seventh day on which God rested from his labor. This ground is said to have been maintained by some ancient divines, including the celebrated B. B. P. Richard.

It may be proper to add, that the desecration of Moses Thacher maintained the observance of the first day, on the usual ground of a change in consequence of the resurrection of our Savior on that day. All the speakers maintained the negative of the 6th question, and the affirmative of the first and fourth. All maintained that the Sabbath was first instituted in Eden, before the fall of Adam,—that it was designed for all men in all ages that one specific day of the week, and that the seventh in order of the creation, was originally appointed,—that the observance of the Sabbath is of perpetual and universal obligation;—that the fourth commandment is a part of the moral law,—that it did not belong to the peculiar institutions of the Hebrews, and has not been repealed by divine authority. On the discussion of the fourth and fifth questions, some remarks and distinctions were made by O. Thompson in respect to moral and positive law, and the cases in which the fourth commandment is to be regarded both moral and positive. From his views there appeared to be no essential dissent, on the part of the other speakers.

The convention was provisionally disappointed of the presence of a distinguished and venerable member of the society of Friends, who had expressed a desire and willingness to attend and state the views of that peculiar denomination of Christians, with the reasons for the same.

It is a matter of regret to many that some experienced and reverent had not been present. I preserve the discussion for the public eye. But the members of the convention look forward with increased interest to a future opportunity when it is hoped that a more full and general representation of all the different Christian sects will be assembled, and for which a more deliberate preparation may be made, both in oral discussions and written dissertations. It should have been sooner mentioned that each honorary member present, expressed his gratification with the spirit in which the convention was conducted, and that one of them (H. R. Green, of Providence) expressed, at the close, his regret that there had not been a more general attendance of ministers and Christians.

WILLIAM GOODELL.
Secy. of Convention.

We give the above chiefly as a matter of record. It was our intention to attend the Convention and report the proceedings, but the pressure of business prevented our design. The reason why we kept the first instead of the seventh day of the week, is but little understood, although there is a general impression that the custom is derived from the apostles. We hope such discussions will not lead to a division of sentiment and practice among Christians; nor do we much fear it. The universal custom of Christians derived from the apostles is enough to establish the day. We should like to have our correspondents furnish articles on this point. When these preliminaries are well established, we can come to the practical observance of the day with less embarrassment.

Interesting Letter from Rev. Mr. Knill, respecting a Chaplain for Cranston.
Durham, England, Sept. 22, 1835.

To the Sec. of the A. S. F. S.

My Dear Sir,—The Rev. Mr. Matheson has just now favored me with a sight of the New York Evangelist, in which I am happy to find a Report of your Society, and there, among the anticipations, I see the port of Cranston named. This rejoiced my heart. Cranston is an important port for one of our Chaplains. From six to ten thousand British and American seamen visit that port annually. I have labored there a little, but quite sufficient to convince me of the rich harvest which would follow well planned and well executed labors. I laid out a good deal of money in books, on purpose for the sailors, and I also received many precious volumes as gifts, expecting to be permitted to labour at Cranston, but at present I am laboring in England, chiefly for the London Missionary Society. I left several hundred volumes of Baxter's call to the unconverted; the Saints' Rest, and Doddridge's Rise and Progress of Religion, in Peterburg, to the kind care of W. Ropes, Esq. American merchant. These books were bought or begged for sailors, and dear Mr. Ropes would transfer them to your chaplain on his arrival, if ever you should visit me. I am the more anxious for you to do it, because an American minister could settle at Cranston without meeting with opposition or difficulties from the British chaplain, which a minister going from England might probably experience. But whatever is done, should be done quickly. Souls are perishing. Our opportunities will soon be lost forever. You know that the winters are long in Russia, therefore a chaplain for Cranston might be more usefully employed in the winter in some warmer climate, if it could be done conveniently. Indeed, there would be scarcely any thing for him to do at Cranston in the winter. I beg you to consider this subject, and lay it before your Society. May the Lord Jesus Christ direct your answer.

Your very obedient servant,
RICHARD KNILL.

Massachusetts Episcopal Missionary Society.

The Annual Meeting was held at Amory Hall, November 9th, Bishop Griswold presiding.

will be most directed to the improvement of his mind; for in this he feels the most interested.—And so of the other qualifications. Now the contrary ought to take place, and it belongs to the pastor faithfully to give such advice. The man of piety should by no means neglect his heart, but should give more attention to the improvement of his mind; and the man of intelligence should not neglect acquiring all proper information, but should devote more attention to the state of his heart. It would be well for every superintendent to stick up in his closet the following directions:

1. I must be eminently pious.
2. I must be well-informed.
3. I must be punctual.
4. I must be active and persevering.
5. I must have the faculty of communicating instruction.
6. I must interest the teachers and scholars.
7. I must acquire the confidence of all.

and read them over daily. To aid in this object, we would say to him,—study the lesson daily in a manner similar to that some time since pointed out for parents and members of the church; that is, make a certain portion of the lesson a subject of daily study, conversation or meditation, and prayer; and in addition to this, read the Sabbath school periodicals, some Bible Dictionary, and such other works as you will find advertised in the catalogue for the aid of teachers and superintendents. If you are in the gospels, the "Help to the Gospels," "Barnes' Notes," and "Doddridge's Family Expositor" are perhaps as useful as any: if in the Acts, the "Help to the Acts" is very valuable; if in the Old Testament, the "Teacher's Assistant" to the different volumes, and "Bush's Questions and Notes," are worthy of recommendation.—With the aid of such helps, particular attention should be paid to proof texts, as these are very important in attaining correct views.

Always offer a short prayer or ejaculation for illumination before you commence, and always close with reflections and prayer. If you are faithful in pursuing such a course, you will be sure of the two first qualifications, and seldom fail in the 5th and 6th; and we may add, as you will in this way more and more regard the truths to which your attention is particularly called, as realities, you cannot long remain deficient in the 3d and 4th; and further, as you will manifest to all that you act from the sincerity of your heart, you will by prudence secure the 7th qualification. You will see by these remarks, that it is chiefly close attention to the business of the closet which is to lay the foundation for your usefulness as a S. S. superintendent; though a systematic arrangement and proper observance of the outward duties are all-important. Some of those we will enumerate in the next Spectator.

Letter from the Secretary of the British and Foreign Anti-Slavery Society to George Thompson.

MR. DEAR THOMPSON.—All I can do at the present moment is to write you a hasty letter, in answer to those you have lately written to me, and for which I am much obliged.

We have been much engaged, during several past months, in ascertaining the true state of the apprentices in the West Indies. There can be no doubt that their condition is deplorable, nay, worse, in many respects, than it was when they were called slaves. The pamphlets, &c. which accompany this, will give you a tolerably correct account of the whole matter. Immediate emancipation is the only doctrine that will stand the test of experiment. We have proved it, and can therefore speak with certainty upon the subject.

At the opening of the next session, Mr. Buxton will move for the abolition of the apprenticeship, and I trust, will be backed by the people generally, in order that we may get rid of the abomination.

The disgraceful scenes which have recently taken place in the United States, must lead the northern states to inquire what is their duty under present circumstances. Surely, the public indignation will be excited, and steps will be taken to express it.

Dr. Cox will be taken to account, on his return to this country, for his dastardly conduct in the United States. He will not of course be allowed to remain on our committee. I am sorry that I cannot pursue this letter further. I have on my right hand a gentleman just arrived from Cuba, who gives a horrible account of the slave trade there; and on my left, a Mr. Knill from New York, who is detailing the state of things with you.

Praying that you may be divinely protected and directed, I remain, my dear friend,

Yours very truly,
JOHN SCOBLE.

ZENZENDORFF AND OTHER POEMS BY MRS. SIOUXNEY.—The poem which gives name to the book, occupies 20 pages. The remainder of the 300 pages is filled with many short pieces, such as have appeared in the public prints. The admirers of these pieces will be pleased to have them preserved in this durable form.

JOICE HETH.—We would ask the editor of the New York Baptist Register, whether he has seen the statements respecting this impostor in the Richmond Religious Herald. It is strange that religious papers will give currency to such impostures, after they are exposed.

REV. J. D. MITCHELL, pastor of a Presbyterian church in Lynchburg, Va., has been appointed corresponding secretary of the Central Board of Foreign Missions, in the place of Rev. Wm. J. Armstrong, appointed secretary of the American Board of Foreign Missions.

GEORGE THOMPSON.—This self-denying and indefatigable friend of God and man, has left the country for England. The reasons which have induced him to take this course will soon be made known. We would merely say that he has gone, retaining the entire confidence of abolitionists generally, notwithstanding the slanders that have been promulgated against him.

CORRESPONDENTS write that they wish to see articles on particular subjects, which they specify. We should be glad to do it, but must have the matter. We of course cannot write much, and selections are seldom read; consequently, if they wish to see such articles as they are interested in, they must write them.

NATIONAL PREACHER. The October number contains two sermons.—I. "The Genuine and Authenticity of the Bible, and Madness of Infidelity." By Rev. Dr. Brownlee. II. "The History, Character, and Importance of the Received English Version of the Bible." By Rev. W. Adams.

The publishers say,—"Such pledges in regard to part of the expense of printing have been received, from some who have heard these sermons, as dispose us to say that any number of copies

will be furnished for gratuitous circulation, if spoken for in November (or before the type is distributed), at twenty dollars a thousand, or two dollars a hundred. "When thou art converted, strengthen thy brethren."

Tenth Annual Report of the Prison Discipline Society.

This valuable document has just appeared.—The subjects are,—

1. Provision for Poor Lunatics.
2. Progress of Reform in regard to Imprisonment for Debt.
3. Condition of Penitentiaries.
4. County Prisons.
5. Houses of Refuge and Reformation.
6. Capital Punishment.

We are glad to present the following views and results on the

PROGRESS OF REFORM IN REGARD TO IMPRISONMENT FOR DEBT.

Abolished in Tennessee.—The chief justice of Tennessee, the Hon. John Catron, while on a visit to this city, during the last summer, made the following statement in substance:—"That the Reports of the Prison Discipline Society had so far disclosed the iniquity of imprisonment for debt, as to lead the legislature of Tennessee, three or four years since, to abolish it. We had not before been apprised of the fact or of the cause."

Almost abolished in Maine and New Hampshire.—The laws of Maine and New Hampshire, in their practical operation, commit very few persons to jail for debt, although they do not purport to be abolishing acts. But the effect of them, as shown by the records of the prisons, approaches nearer to total abolition, than the acts of some states which purport to abolish imprisonment for debt. We have received, within a few days, authentic information from several prisons in both the states above mentioned, and there were but two persons in jail for debt in the eight prisons from which returns were received.

Vermont.—Although there is an act, which appears very mild upon the face of it, giving the debtor power to take the benefit of the poor debtor's oath in two hours after judgment, still it appears from the records of the prisons, that imprisonment for debt goes on with a high hand in Vermont. There are modes of evading the law by trick, according to the statement of the sheriff of one of the counties, which reflect no honor upon men capable of such things, but which as surely and effectually get the poor into prison for debt, as if there was no ameliorating act in the statute-book. In Burlington, there are 457 persons imprisoned for debt in ten months, from July 4, 1833; and only 13 committed for crime during the year 1834. There were almost as many committed for debt in Burlington, in 1833 and 1834, as in Boston. In Rutland and St. Albans, Montpelier and Woodstock, the matter goes on in a way to make it worth while for the honest and humane, and honorable, to search it out. A committee of the legislature should be raised, and clothed with authority to send for persons and papers, and ascertain from the sheriffs and justices how this thing is done. Notwithstanding the apparent mildness of the law in Vermont, there seems to be more imprisonment for debt in Burlington alone, than in the two states of Maine and New Hampshire. This may seem a mystery; but there are persons who can tell how it is done; and they are willing to tell, and they do tell, with an injunction that their names shall not be disclosed. They are men in public office, too, who are prevented from exposing the abuses which they witness, for fear of losing their office by the tricks of the men who promote their own purposes by getting the poor into prison for debt. If, however, the governor or a committee of the legislature, will call on the sheriffs and justices for this information, being clothed with power to do it, they will find out how it is done, without any hazard to any man's office.

Abolished in Massachusetts.—The abolishing act in Massachusetts did not take effect till the 4th of July, 1834; nor then, except on back contracts. Notwithstanding this, it diminished the number of cases in Boston, in ten months, from 596 to 326; and in the same time, in fourteen prisons in the commonwealth, from 1370 to 949.

Abolished in New York.—The law of New York abolishing imprisonment for debt, passed April 26, 1831, remains unaltered, although there have been strenuous efforts made in the legislature, every year since, to repeal or alter it. Last year, the further consideration of the subject was postponed to the 4th of July next, and this year to November next.

Michigan.—The committee appointed by the convention to prepare the draft of a constitution for the state of Michigan, have reported the following, among other important articles, viz: that imprisonment for debt shall in no case be allowed.

Imprisonment for debt annulled.—In Connecticut, New Jersey, Pennsylvania, and Maryland, where the laws are barbarous in regard to imprisonment for debt,—it being in the power of a man to imprison his fellow, at his will, for a cent,—and where great numbers are imprisoned for mere trifles, and not a few for less than one dollar, we hear of no mitigating acts. How is this possible, after the experience of a sister state, of ten years' standing, in favor of a total abolition of imprisonment for debt? Is Kentucky so elevated above these states as to admit a degree of humanity into the statutes which they cannot bear? or is it a matter of no consequence, whether men are put in prison or not? In Kentucky, the matter has been long settled beyond controversy; so that the original opposers and enemies of the act abolishing imprisonment for debt, do not wish it repealed: liberty and property being both more secure under the new system. Why do Connecticut, and New Jersey, and Pennsylvania, and Maryland, close their eyes against this experiment, any more than against the experiment of the state of New York in regard to internal improvement? Is it of less consequence to find out how men can be kept out of prison consistently with the public good, than to find out how men and merchandise can be transported from place to place cheaper and quicker?

Seamen's Chaplain for Rio Janeiro. On Sunday evening of last week, Rev. O. M. Johnson, received his public instructions as Chaplain to Seamen at the port of Rio Janeiro, South America, at the First Presbyterian church in Richmond, Va. This large church was well filled on the occasion, and the numerous assembly present appeared to be deeply interested in the exercises. The services were commenced with singing the 400th of the Village Hymns:

Jesus at thy command,
I launch into the deep;
And leave my native land,
Where sinners all are steep;
For thee, I leave all that I possess,
And sail to heaven with thee and thine.

Prayer was then offered by the Rev. Mr. Pollock, after which the Rev. J. Greenleaf, corresponding secretary of the American Seamen's Friend Society read the instructions of the Executive Committee to the Rev. Mr. Johnson, their chaplain for the port above mentioned. Mr. Greenleaf introduced the instructions with an interesting statement relative to the origin and progress of Christian effort in behalf of seamen. He stated that Bethel meetings for prayer were first instituted in London, in 1814;—that preaching to sailors in this country was commenced in New York in 1816, by Rev. Ward Stafford;—in Boston by Rev. Dr. Jenks in 1818;—and in Philadelphia by Rev. Mr. Eastburn, in Oct. of 1819. At the present time, he remarked, there is regular preaching to seamen in 19 places in the U. States including four on the western waters, all of which are sustained by local societies. The American Seamen's Friend Society was formed in 1826.—Its object is to support chaplains for seamen in foreign ports. The first chaplain sent out by this Society was Rev. David Abeel, who went to Canton in 1829.

It was apprehended by many friends of this cause, that there were great and insuperable obstacles to the usefulness of chaplains at foreign ports, and Mr. Abeel's mission was intended as an experiment. The result of it was highly gratifying to the friends of seamen: It was ascertained that much might be done in foreign ports as well as in this country to promote the moral and spiritual interests of this useful class of our fellow-men.

In 1832 the Society sent permanent chaplains to Canton, China; Havre, France, and to the port of Honolulu, Sandwich Islands. At Honolulu, a house has been erected for the chaplain, and a chapel and a reading-room for officers, and another for common sailors. The Society have engaged a chaplain for Mobile Bay in this country,—one for Smyrna, Asia Minor; at other for Marseilles, France, who for the present, continues in one of the vessels of the U. S. Navy. The Society have also appointed chaplains for Calcutta, India, and for Rio Janeiro.

Mr. G. then read the instructions of the Executive Committee, which were highly appropriate to the circumstances in which a chaplain will be placed at a port like Rio, where the objects of a Christian mission are opposed by wickedness in a thousand forms.—The meeting was then addressed by Rev. Mr. Johnson, and Rev. Mr. Plummer, Montgomery's beautiful hymn, beginning

Hark! the song of Jubilee,
Loud as mighty thunders roar, &c.

was then sung, and the benediction pronounced by the Rev. Mr. Johnson. A collection was received as the people retired from the church.

South Tel.

Centennial Celebration at Hartford.

The two-hundredth anniversary of the settlement of Hartford, was celebrated on the 9th inst. in this city. At 11 o'clock a large procession was formed and proceeded to the Center church. The weather was wet and very unfavorable to such an exhibition; but a crowded audience gathered from this and neighboring towns, to witness and take part in the exercises. A goodly number of the clergy were present, and strangers from different quarters of the state. Among the latter was the governor and suite.

The services in the church were commenced with the reading of an appropriate portion of scripture by Bishop Brownell—who also gave out the following hymn—which with the two that succeed it, were written for the occasion by Mrs. Sigourney.

THE ABORIGINES.
Where are they—the forest Rangers,
Children of this western land?
Who to greet the pale-faced stranger,
Stretched an unexpecting hand?
Where are they, whom passion goaded
Madly to the unequal fight,
Tossing wild their feathery arrows
Against the girded warrior's might?
Were not these their own bright waters?
Were not these their native skies?
Reared they not their red-browed daughters,
Where our princely mansions rise?

From the vale their homes have vanished,
From the streams their light canoe,
Chieftains and their tribes have perished
Like the thickets where they grew.
Though their wigwag no longer gushes,
Wakened war's discordant cry,
Stains it not the maple's flushing
When and autumn's step is nigh?
None are living to deplore them,
None are left their names to tell,
Only nature bending o'er them
Seems to sigh, Farewell! Farewell!

After singing, prayer was offered by Rev. Dr. Perkins of West Hartford. The following hymn was then sung.

THE PILGRIM FATHERS.
What led the pilgrim through the wild,
On to this stranger land?
Matron and maid, and tender child,
An uncomplaining band?
Deep streams their venturesome course opposed,
Dark terrors appalled their eye,
What filled them on that trackless way,
With courage bold and high?

What cheered them when dire winter's wrath
A frosty challenge drew—
And higher than their feeble roofs grew
The mocking snow-white wreath?
When in his wasted mother's arms
To famine's ills a prey,
The babe, bereft of rosy charms,
Pined, like a flower away?

And when the strong heart-sickness came,
And memory's troubled stream
Still imaged forth fair England's homes,
That lulled their cradle-dream,
When no lone vessel ploughed the wave,
Words from that clime to bear,
What nobly bore the stricken soul
Above that deep despair?

What gave them strength 'mid all their toil,
In every hour of need,
To plant within this sterile soil,
A glorious nation's seed?

What gladdened them when they sank
To rest beneath the sod,
That raised o'er death the triumph song—
Prayer and the faith of God.

Rev. Dr. Hawes then addressed the audience, for an hour and a half, with great ability and eloquence, on the settlement of the town of Hartford, the character of the early settlers, and the influence of their institutions on this country and the world. The address will soon be published, and we need only say that while it was just to the merits of our forefathers, it was conceived in a spirit which could excite no unpleasant emotions in the minds of others, whose modes of worship, and whose sentiments are, in some respects, different from those of the pilgrims. We presume that many interesting facts respecting the early state of the town will be inserted in an appendix. The whole will form a document which the present generation will value, as a monument of the piety, enterprise and fortitude of their ancestors.

After prayer, offered by Rev. Mr. Stanwood, pastor of the South Baptist church, the following hymn was read by Rev. Dr. Jarvis, professor in Washington College, and sung by the choir.

CLOSING HYMN.
Praise from the earth—no longer waste
Beneath the savage hunter's bow,
But like her sons, ordained to taste
The joys that culturing arts bestow.

Praise from the streams that span the vale,
No more with current clogged and slow,
But proudly speed the gliding sail
To mark where wealth and plenty flow.

Praise from all people here who dwell
In this fair country of the free,
Let every voice the tribute swell,
That flows, all-bounteous, Sire! to thee.

The benediction was pronounced by Rev. Dr. Perkins.

The services were all pertinent to the occasion, and the day was one of deep and general interest to our citizens, and to the guests who shared in their hospitalities. The singing was excellent; and the spirit which pervaded all classes, manifested a becoming regard to the memories of the men who laid the foundation of our institutions, and whose sacrifices are so intimately connected with our choicest privileges.—*Observer.*

Synod of Philadelphia.

We last week gave the doings of this body with regard to Rev. Mr. Barnes. We add the following minutes by which it will be seen how much power they assume to themselves. "The Synod dissolved the Assembly's 2d Presbytery and directed the members of it to seek admission into the Presbyteries within whose geographical limits they respectively reside. They also dissolved the Presbytery of Wilmington and distributed its members to the Presbyteries of New Castle and Lewes. Synod adjourned Wednesday at midnight."

DAY OF FASTING AND PRAYER. We perceive by the papers, that Friday, of this week, is set apart as a day of fasting and prayer by a large part of the Presbyterian churches in this country. We hope our readers will remember the day.

The Rev. Baxter Dickinson, of the Third Presbyterian Church Newark N. J. has signified his intention to accept the chair of Sacred Rhetoric and Pastoral Theology in the Lane Theological Seminary at Cincinnati, to which he has recently been appointed.

SHOREHAM, Vt. Nov. 7th, 1835. A protracted meeting has been in progress in this place for eleven days past. We have been favored with the labors of Rev. J. Burchard, and God appears to be among us in mighty power by his Spirit subduing the hearts of sinners unto himself. Mr. B. will probably leave here sometime next week to attend a meeting in Middlebury.

A PROTRACTED MEETING COMMENCED ON THURSDAY last at the Congregational meeting-house in Middlebury Vt. The Rev. JEREMIAH BURCHARD, who has labored successfully in several other places in the State, on similar occasions, was expected to be present to aid in sustaining the meeting. The neighboring clergymen were invited to attend and co-operate with the pastor in promoting the objects of the meeting.

QUARTO BROADSHEETS.—The American Tract Society have just issued three quarto broadsheets, price 1-3 of a cent each. No. 1, is a solemn and forcible "Appeal for the Sabbath." No. 2, "What is to be done to day?" is designed for distribution on Sabbath morning, and adapted to catch the attention of the thoughtless. No. 3, is "Rules for Christian mechanics, merchants," &c., to regulate the daily intercourse and conduct of life. Great good may be done by Christians dispersing such documents, as they have opportunity.

BAPTIST MISSIONARIES TO FRANCE.—Messrs. Willard and Sheldon, missions to France, with their wives, embarked at New York on the 25th ult. in the packet ship Havre, for Havre.—Messrs. Willard and Sheldon are both graduates of the Theological institution in Newton, Mass.

INSTALLATION. Rev. Dr. Skinner, late professor in the theological institution at Andover, was installed as pastor of the Mercer street Presbyterian church, on Wednesday evening last, in the Bleeker street church. The Mercer st. church, which was organized by the Third Presbytery, in October, are erecting a commodious house, which is to be finished about the first of January.—Meanwhile, they worship in one of the lecture rooms of the University. The new place of worship is in Mercer street, between 6th and 8th sts. The exercises were, Sermon by the Rev. A. D. Smith; charge to the pastor, by the Rev. Wm. Patton; charge to the congregation, by the Rev. Mr. Adams.

NEW THEOLOGICAL SEMINARY.—For several months past several of our wealthy citizens, connected with the Presbyterian church, have had it in contemplation to establish a new theological seminary in New York. At a late meeting about \$35,000 were subscribed, and this sum has been increased to nearly \$40,000. The gentlemen connected with this undertaking, we believe, have the confidence of the great mass of the Presbyterian community.

Mission to Northern India.

The Western Foreign Missionary Society, which has now become the Board of Foreign Missions of the General Assembly, are now engaged in fitting out a large reinforcement to Northern India, to sail from this port on Monday next. This company consisting of the Rev. Messrs. M. Ewen and Campbell, and Messrs. Rogers, Jamieson, and Porter, with their wives, and Mr. Brown, printer, are to proceed from this country to join the brethren now at Lodiana; and on their arrival, one or two additional stations are expected to be formed.

The society having been convinced that among the most important means for christianizing of Hindostan, the introduction of seminaries for the instruction of native young men in the higher branches of English education, must hold a distinguished place, have appointed Messrs. Jamieson Rogers and Porter, the former a graduate of Jefferson college, Pa., and the latter of Miami University, Ohio, to found and superintend institutions of this kind, in connexion with the mission. These young brethren, who have sustained a very respectable standing for scholarship in their respective colleges, and who are regarded as well qualified in other respects for the Missionary service, are expected, an opportunity may offer, to prosecute their theological studies, and in due time, under the direction of their ministerial brethren, to be introduced into the office of the holy ministry.

The society send out also by the present reinforcement, the entire apparatus of a good printing office to be located at Lodiana, and the mission will be immediately prepared to use this powerful auxiliary to the work in which they are engaged. To aid them in the work of thus publishing portions of the holy scriptures, and religious tracts in the Roman character, and in the native languages of India, the American Bible Society, and the American Tract Society have each generously appropriated the sum of \$1000.

This addition will make the mission to Northern India to consist of from fifteen to eighteen individuals, and to possess a good library, philosophical apparatus, printing press, and the means of founding two, or three native seminaries, and of sustaining a regular printing establishment.

It must be obvious to every one who considers the expenditures which must be incurred in these arrangements, and who recollects that this is but one branch of the operations of the Society, that it will need at this time the efficient aid of the Presbyterian churches in this city. As the reinforcement is to embark at this port, and as the friends of missions here have not heretofore, made a general and simultaneous effort for this board, it is to be hoped that during the few days in which the mission yet remains, opulent individuals as well as congregations, will promptly testify their desire to participate in the labors of this Society: and without a direct personal solicitation, communicate their donations to Solomon Allen Esq. No. 117 Chestnut street, to the pastors of either of the Presbyterian churches, to the corresponding secretary of the society, or either of the Missionaries. The Missionaries are to leave the city early on Monday morning.

Philadelphia Presbyterian Nov. 12.

Synod of the Western Reserve.

The means for the conversion of sinners appear to be used with a good degree of diligence, in the faithful preaching of the word, in Sabbath schools, in Bible classes, and in the distribution of religious tracts; and these means have been, in some measure, blessed to the salvation of souls. Protracted meetings especially, which have the effect to call away the mind from an excessive pursuit of the world, have proved efficacious in purring up the hearts of Christians, and in awakening and converting sinners. The churches, particularly of Milan, Fitchville, Bloom Eden, Wakeman and Tiffin, in the Presbytery of Huron, and those of Columbus, Dover, Avon, and Sheffield, in the Presbytery of Cleveland, have been more or less refreshed with the divine influences, and numbers of souls have been hopefully converted. But the results of our evangelical labors are so small, compared with what might and ought to be expected, that shame and confusion of face belong unto us as ministers and Christians. Where is the spirit of Christianity among our ministers and people? Where is that holy, harmless, humble walk—that glowing Christian affection—that generous ardor, and entire consecration of soul, which characterized our blessed Redeemer and his immediate followers? Do we, "seek first the kingdom of God and his righteousness?" Are we laying up treasures in heaven and raising our affections thither?

The Sabbath. The following resolutions were adopted by the Synod, in regard to the desecration of the Sabbath, viz:

1. That the desecration of the Sabbath is an increasing and alarming sin in our land, which

requires the immediate and prayerful counteraction of this Synod and all the friends of the Redeemer.

2. That it be enjoined on all the ministers of this Synod, to preach on the violation of the fourth commandment, pointing out specifically the many ways in which it is done, and urging the churches to Christian faithfulness in removing the evil.

3. That all kinds of labor and traveling on the Sabbath, for the purpose of pecuniary gain, personal convenience or gratification, are violations of the law of God, which no circumstances can so palliate, as to render them undeserving of censure, and therefore the Synod enjoin it upon the Presbyteries and churches, to call such offenders to account.

4. That those who become acquainted with violations of the Sabbath by professors of religion, are bound in duty, to inform the churches, to which the delinquents belong, giving the facts in the cases, with the witnesses, so far as they are able to do it.

SLAVERY. The following was adopted by the Synod in regard to slavery, viz:

The subject of slavery is one of the deepest interest, because it bears the most threatening aspect towards our country and the church. The unusual irritability of the public mind on this subject, and the differences of opinion among professing Christians, require great caution and kindness in the expression of our sentiments. At the same time we claim the right and the privilege, as free citizens of this republic, as individuals, and as a synod, to speak out our opinion, on this and every other subject, which can effect the interest of the church and the nation. Therefore,

Resolved, That in the opinion of this Synod, slavery, as it exists in the United States, is a sin against God, a high breach, trespass on the rights of man, a great physical, political, and social evil, which ought to be immediately and universally abandoned.

Resolved, That in our attempt to remove this great evil from our country and the church of God, we will employ only the instrumentality of truth and love, gentle persuasion and prayer to the God of the oppressed. And on no account will we encourage fanatical sentiments, riotous proceedings, or harsh and illegal measures.

Resolved, That we cordially sympathize with those, who in the midst of a slaveholding population, are disposed to advocate truth and righteousness, but whose way is hedged up by public prejudice, and who are exposed to violence, and outrage; and we pray the Father of mercies to enlighten and direct them, and to give them faith and steadfastness in the day of trial.

Resolved, That we consider it the duty of ministers and Christians, and of all our fellow citizens, by all suitable, conciliatory and Christian means; and especially by cultivating a spirit of sympathy and prayer for the enslaved, and their manners, of moderation and wisdom, in the dissemination of truth and light, to endeavor to hasten the day of universal emancipation.—*Ohio Obs.*

Extract of a letter from Rev. Daniel Wilson, D. D. Bishop of Calcutta, to the Rev. Dr. Milnor, of New York.

Bishop's Palace, Calcutta, April 15, 1835.
My dear Friend,—Very few circumstances could have afforded me more sincere and heart-felt pleasure than your letter of Oct. 2, 1834, received a few weeks since. The books you have sent me have all interested me extremely. I have no return in kind to make, except by enclosing you a copy of my two charges, to the clergy of this extended and almost limitless Diocese. If they should be reprinted in America, I would wish you to send copies to the Right Rev. Bishops of your church. But probably the distance of the scene, and the locality of the topics, might make such a step unavailing.

The missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interviews with them much pleasure. They are filling India, Ceylon, and the Birman Empire. The missionaries from America seem able, well informed, pious, devoted, self-denying men, with little or no party spirit. If they proceed as they do, and England is as truly as she now is in sending out missionaries, America will convert the world. I have been much struck with the superior talents and piety of those whom I have seen. The immense population of your United States, their vigor of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the gospel of Christ our Lord.

And this leads me to inquire whether your Episcopal missionaries could not come out here, as well as your Presbyterian and Independent and Baptist. O, if you could send us some holy men, Swartz-like in their spirit, full of love to Christ, mild and gracious in their spirit, and well read in Christian Antiquities, it would be a blessing indeed! Thank God, I have hitherto had health for two years and a half, but—but—I am fifty-seven, and in India. The thermometer was 82-1-2 of Fahrenheit at six in the evening, with the house shut up since 8 this morning, with the panish agitating air above me. I am immensely hurried. The new Bishops of Madras and Bombay are not yet come. I cannot do half I ought.

Farewell, dear Brother. God will be done in and by us. I beg the benefit of your prayers, and am yours, most affectionately, *Epic. Rec.*

GENERAL INTELLIGENCE.

MASSACHUSETTS ELECTIONS.—Edward Everett is elected governor by a large majority. It is doubtful whether any lieutenant governor is elected.

SENATE.—Suffolk county has elected 6 Whig senators: Essex 5, and probably 1 Jackson man; Worcester 6; Franklin 1; Duke and Nantucket 1; Hampshire 2. Bristol has elected 2 Jackson Anti-slaverys; Norfolk 3; Middlesex 5; Hampden 2 Jackson senators; Berkshire 3; Plymouth 2; Barnstable, probably 1 Whig. If all these are correct, the Senate will be divided—21 Whigs and 18 Jackson men. Last year all Whigs.

The House will contain a majority of Whigs.—The number of Van Buren men will be not far from 60.

Mr. Bates, late member of Congress, is elected representative from Northampton, and Mr. Rockwell, the late speaker from Pittsfield.

John Farmer to Geo. Storrs.

Concord N. H. 10, A. D. 1835.
REV. SIR.—On account of my health, I found it necessary to leave home for a few days, since which, until this morning, I have been but little on your northern journey. Mr. W. and Miss C. are out to-day procuring signers for the petition to Congress. Mr. Kimball, for whom I have felt much anxiety and deep sympathy, was yesterday much as he had been. I pray that he may not have a protracted illness—in his own account, and the suspension of his useful labors for our cause. May God grant him all the aids and supports he needs—and may his good Spirit cheer him, comfort, strengthen, sanctify and elevate the soul amidst all the trials and weaknesses of this visitation.

I remain, dear Sir,
Your friend and fellow laborer,
JOHN FARMER.

NEW-YORK AND ERIE RAIL ROAD.—The first annual Report of the Board of Directors, is just published.

The whole length of the route, as projected and partly surveyed, is 481 miles; more than four fifths of it lies immediately on the banks of rivers and their tributaries. The surface of the ground is found to be extremely favorable. The only portion of the route which will be uncommonly expensive, is the passage of the Shawangunk Ridge, in the county of Orange, which it is proposed to effect by a tunnel, at an expense of \$275,000. The whole cost of the road laid with a single track of rails, and provided with the necessary vehicles, &c. &c. is estimated not to exceed \$6,000,000. Of this amount \$3,350,000 was subscribed last spring or previously, being more than double the amount required by the charter in order to the commencement of the work, the directors determined to go on with it forthwith, and the work was actually commenced on the 7th of this month, at Port Deposit, on the Delaware River,

